

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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All communications on subjects connected with the paper, may be addressed to BURR & SMITH, post paid.

Communications.

For the Christian Secretary.

Truth Progressing—Infant Baptism Falling.

MR. EDITOR:—A writer (C. H.) in the New England Puritan, of July 14th, 1842, complains

bitterly, that Infant Baptism is falling into disuse, and that in most of the Congregational churches of New England there are parents who do not

bring their children to the altar, and offer them up to God in this ordinance, and that this neglect

does not affect their standing in the church.—

"Some of those who neglect Infant Baptism," he says, "are even officers of the church," &c., &c.

Now, Mr. Editor, we rejoice that there is such

evidence that infant baptism is going into disuse, not only because we believe that infant baptism is unscriptural, but also because we think that it has been productive of important evils to the

church.

We believe that the cruel and bloody persecutions which have so much distressed the people of God—swelled the catalogue of martyrs, and disgraced and scandalized the name of Christians, could never have been enacted, perpetrated, and carried on, by one denomination of professed Christians against another, if the persecuting denomination had not found means to obtain the use and direction of the sword of state. Hence to the union of church and state may be ascribed all the bloody persecutions with which one denomination of professed Christians has attempted the destruction of another. And hence the separation of church and state, by which the church loses the unsusppecting victims on their way down to endless perdition. And we believe it would be well worth while for tender parents to consider well on this matter, before they consent to spread such a snare for the souls of their darling children.

Though the scriptures contain accounts of household baptisms, yet we believe they do not tell us that any infants were baptized in those households; on the contrary, we believe that they contain something to show that all these households were composed of believers only, and were not composed of infants who were incapable of believing. Thus we are told by the scriptures that the jailor believed with all his house. (Acts 16: 24.) Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. (Acts 18: 8.) The house of Stephanus adduced themselves to the ministry of the saints. Consequently they were not unconscious babes, but active Christians. (1 Cor. 16: 15.) Lydia constrained the apostle and his companion to go to her house; (Acts 16: 15) and after Paul and Silas were miraculously released from prison, they went into the house of Lydia and comforted the brethren. (Acts 16: 40.) This we believe they did not do to unconscious babes. Hence we suppose that unconscious babes were not the persons which were baptized in the household of Lydia. Indeed we believe that there are a number of other circumstances which render it improbable that there were any infant children in the household of Lydia. It does not appear that Lydia ever had any husband by whom she could have had children. The house in which she lived, is called hers, and she calls it her own, without mentioning a word about her husband, or children. (Acts 16: 15, 40.) Lydia seems to have gone from Thyatira to Philippi, a distance said to be about 300 miles, for the purpose of traffic; and we believe it is most natural to suppose that her household consisted only of persons of such mature years, that they could all of them afford assistance to her in her business. If so, they were all of them old enough to be believers in Christ, and were all of them such brethren as the apostle could comfort by his pious and fervent exhortations and prayers.

At length "C. H." enquires, in apparent distress, "What shall be done to restore this ordinance (meaning infant baptism) to its former importance and sacredness in the affections of the people?"

We answer, show us the chapter, and the verse, where God expresses a plain scriptural command for the observance of infant baptism, or infant sprinkling, and we will at once adopt and reverence it, for we love to obey the commands and injunctions of our blessed Lord and Saviour. But while God teaches us that it is vain to worship him, "teaching for doctrines the commandments of men;" (Matt. 15: 9, and Mark 7: 7,) and while the standing rule of the Almighty in relation to his worship is, "Whosoever I command you, observe to do it: thou shalt not add thereto, nor diminish from it;" (Deut. 12: 32,) and while no scriptural command for the observance of infant baptism can be found, we shall still refuse to adopt the doctrine, or the practice of infant baptism, which subverts the order of the gospel, and which we believe has produced an immense amount of mischief in the world; and which we believe has nothing better than the traditions, commandments, and ordinances of men for its support; and the more especially shall we refuse to adopt infant baptism, because we not only believe that it is teaching for doctrine the commandments of men, but because we believe also, that calling the name of God in the ceremony of infant baptism, is a violation of the command,—"Thou shalt not take the name of the Lord thy God in vain;" (Ex. 20: 7;) and the command—"Add thou not to his words;" (Prov. 36: 6.)

We believe that the first gospel minister refused to baptize children on account of the faith of their parents, and we believe other gospel ministers ought to copy this example, for John the Baptist would not baptize even the children of faithful Abraham, till they brought forth fruits meet for repentance. (Matt. 3: 7, 8, 9.)

We believe that it is incumbent on parents to train up their children in the nurture and admonition of the Lord. But we believe the attempt to deliver infant and unbelieving children from eternal perdition, by baptizing, or by sprinkling them, is attempting to do what God himself expressly declares that such eminently pious men as Noah, Daniel, and Job, could not do, for God expressly declares that Noah, Daniel, and Job, could not deliver but "their own souls by their righteousness,"—they could deliver neither son or daughter from the inflictions of his retributive justice. (See Ezek. 14: 4; 14, 20.)

We understand that believing in Christ is a personal duty, and that it cannot in any way be done by proxy. Christ commanded his disciples to preach, "He that believeth, and is baptized, shall be saved: and he that believeth not, shall be damned." (Mark 16: 16;) and he has made no exception in favor of those unbelieving children which have been baptized. The combined powers of Noah, Daniel, and Job, with all their piety and faith, as before remarked, could not deliver either son or daughter.

We believe that baptizing infant children is calculated to foster a spirit of Pharisaical pride in them, and to make them falsely think themselves better than the unbaptized, and to make them falsely think that something important towards their eternal salvation has been already accomplished in this way, by their parents, or priests, while no spiritual good can possibly result to the child, merely from its baptism in unbelief. Hence we believe that infant baptism is calculated to make the baptized child feel less of the importance of personal repentance towards God, and to feel less the importance of personal faith in the Lord Jesus Christ. Consequently we believe that the baptism of unbelieving infants is calculated to blind the baptized children, in relation to their own sinful condition, and in relation to their own consequent danger, and thus to hasten the unsuspecting victims on their way down to endless perdition. And we believe it would be well worth while for tender parents to consider well on this matter, before they consent to spread such a snare for the souls of their darling children.

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And a violation of the command, "Whatsoever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12: 32.) Respectfully yours,

THE CHRISTIAN SECRETARY.

Bible Society Department.

OFFICE OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, NO. 350 BROOME STREET, NEAR THE BOWERY, NEW YORK.

For the Christian Secretary.

AM. AND FOR. BIBLE SOCIETY'S ROOMS, New York, Sept. 1842.

Home Distribution.

The demand for the Sacred Scriptures in our own land is constantly increasing. The very large edition of our Sabbath school Testament is nearly exhausted, and a corrected edition of the same is in press. A cheaper edition of our 12mo. Bible, with an improved edition in large type, will in due time be published. Among the recent applications for free grants, which are made only to Auxiliaries and Sunday School Societies, are the following :

CONNECTICUT.

The Rev. James J. Woolsey, Corresponding Secretary of the Connecticut Bible Society, in making application for a free grant, says: "It may not be a little surprise you to hear of a destitution of Bibles in Connecticut; yet, from personal observation, I am persuaded that there are not a few families and individuals, even in this long cultivated field, who are without entire copies of the holy Scriptures. Several of our feeble churches and Sabbath Schools are somewhat embarrassed in their operations for the want of a more ample supply of Bibles and Testaments. Could you with propriety make us a free grant, you would be the occasion of great good by relieving them of this embarrassment."

"Your Society, unobtrusive in character, yet magnificent in design, proposes nothing less than to give the blessings of revelation to the wide world. Were your means commensurate with the design, we should soon realize the time, so devoutly anticipated, for us.

"One song shall employ all nations, and all cry

"Worthy the Lamb, for he was slain for us."

I may add that the American and Foreign Bible Society—one of the most noble, effective and catholic institutions which the world ever beheld, has its warm and uncompromising friends in Connecticut. By a little calculation you will find that in proportion to numbers, this State has more than equalled any other in contributing to your funds. And I believe, as an auxiliary, we have never before asked any returns. Moreover, by circulating the Bibles printed under the auspices of your Society, you would reap an incidental advantage. Its enemies have had the singular ingenuity, as well as unfairness, to prejudice the public mind against the institution by insinuating and in some instances by even reporting that you are engaged in printing and circulating other translations of the Bible than that in common use. Should these prejudiced ones chance to meet with the beautiful editions of the Word of Life which you have printed and are sending forth in these United States, they would not only dismiss their unjust prejudice, but learn to put less confidence in their disingenuous informants.

Whatever grant you may be pleased to make shall be judiciously circulated among the destitute and the needy. Some few German Bibles and Testaments might also be distributed to advantage.

A free grant was made to the Connecticut Bible Society of 100 Bibles, 250 Testaments, 12 German Bibles, and 24 German Testaments, which have been forwarded to Mr. Woolsey, at Nowalk.

OTHER FREE GRANTS.

At the last meeting of the Board, the following free grants were made:

To the Louisville Bible Society a lot of German Tracts for circulation in that vicinity, according to the request and under the supervision of Mr. W. C. Morse, of New Albany, Ind.

To the Rocky River Bible Society, Ohio, according to the request of Rev. Linus Austin, of Akron, 50 Bibles and 200 Testaments.

To the Cattaraugus Bible Society, N. Y., by request of the Corresponding Secretary, B. F. Robbins of Cuba, 50 Bibles, 50 Testaments, and 400 Sabbath School Testaments.

To the New York City Bible Society, 75 Danish New Testaments, to be distributed by Elling Eielson, among the Norwegians in this country.

From the Minutes of the Board, Aug. 3, 1842.

Resolved. That the following notice be communicated with every appropriation made by the Board for domestic distribution:

The Board of the American and Foreign Bible Society, deeply impressed with a sense of the necessity of giving the greatest possible efficiency and extension to the benefactions of which the Society has made them the dispensers, recommend to the Auxiliaries to which they make appropriations, as a general rule, to sell, whenever practicable, for the whole or part of the original cost, the copies of the Scriptures which they distribute, in order that the money thence accruing may be employed in the purchase of other copies, and that those who thus receive the word of God may be disposed to set a higher value on that which they do not procure without expense. And it is furthermore requested of Auxiliaries that they communicate to us at as early a date as practicable, an account of sales, and gratuitous distribution, with such other particulars as may assist us in conducting the business of the Society, and in giving interest and usefulness in our annual Report.

IRA M. ALLEN, Gen. Agent.

RECEIPTS.

From August 4th to September 13th.

CONNECTICUT.

Essex Baptist ch. to constitute Deacons Reuben Post, Asa Parker, and Blinn Tyler, life members, per W. G. Miller, \$90.

Germany and Denmark.

A letter from Hamburg to a friend in the north of England, with a sight of which we have been favored, but which it would not be prudent to publish, excites fear that the Baptists in that city are not in the enjoyment of as much settled liberty as we supposed. A spirit of hostility against them is evidently in existence, and there is some reason to suppose that it was on the point of displaying itself in overt acts, when the recent public calamity took place and intercepted its course.

Just before the conflagration broke out, our brethren had hired a large warehouse for their religious services, their former place of meeting being

small; and during the continuance of the fire, about sixty of the destitute sufferers were received into it, and supplied both with the bread that perishes, and with the word of God. Many of these persons now attend the preaching of Mr. Oncken, in this place, and the congregation is in an encouraging state, but the wickedness and obduracy of the population at large continue. "None of the ministers in the Lutheran or any other community," says the writer, "has as yet pointed to the right source of the fearful judgment. No acknowledgment of a public nature has been made that sin has brought the misery upon us. A fortnight ago, there were in Saturday's newspapers, upwards of twenty different notices for dancing, theatres, &c., for the Lord's day. The ignorance and wickedness of the people are fearful, and their greatest delusion is the name which they bear, the precious name of Christ."

We are informed that our brethren in Denmark are still suffering, but that their principles are making progress, and that the number of converts is increasing. In Norway, also, an effort is being made, a member of the Church at Hamburg having been commended to God, some months ago, for the dispensation of the gospel in that land.

English Jubilee Meeting.

The London Baptist Magazine contains accounts of the Jubilee Meetings held in different parts of England, in the month of June last. Large sums were subscribed, on these occasions for the cause of Missions. The following account of the meeting at Bristol, which we copy from the Bap. Advocate, is all we have room for, at present. The Rev. Mr. Knibb of Jamaica, was present at many of the meetings, urging the claims of missions. His speech at the Kettering Jubilee, we have marked for insertion in next week's paper.

BRISTOL.—On Thursday evening, June 23d, long before the time announced for the commencement of the service, Counterlips meeting house was crowded. It is computed that not fewer than two thousand persons were present, and that several hundred were compelled to retire, unable to obtain admission. After singing and prayer, the Treasurer of the Auxiliary, R. Leonard, Esq., introduced the business of the meeting in a speech replete with piety, feeling and missionary zeal; in the course of which he impressively adverted to the importance of an entire personal surrender to Christ, especially of those young persons who were soon to be our successors in the missionary field. He then called on Mr. Russell, the Jubilee secretary, who stated at considerable length, the various objects contemplated by the Committee in the appropriation of the Jubilee Fund. His urgent appeals were warmly supported by Mr. Hinton, another member of the deposition. Mr. Knibb then addressed the meeting, amidst the most enthusiastic and repeated cheering. His reception among the friends and associates of his youth must have been peculiarly grateful and refreshing. One interesting circumstance is worthy of record. Adverting to the contemplated mission from Jamaica to Western Africa, Mr. Knibb intimated that the expense of the first expedition would be about £500, and expressed his fervent hope that some Christian friend there present would respond to the call, and supply the requisite sum. The appeal was felt. On his retiring into the vestry, bathed in perspiration, a friend, whose name did not then transpire, promised the amount. His missionary strength was renewed. He hastened back to the platform, and announced the contribution to the audience, whose grateful plaudits were loud and long. The donation was from R. B. Sherring, Esq., previously a liberal contributor at the meeting at Kettering. The general collection at this meeting (many receiving their contributions for the breakfast,) amounted to £50.

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To the Rocky River Bible Society, Ohio, according to the request of Rev. Linus Austin, of Akron, 50 Bibles and 200 Testaments.

To the Cattaraugus Bible Society, N. Y., by request of the Corresponding Secretary, B. F. Robbins of Cuba, 50 Bibles, 50 Testaments, and 400 Sabbath School Testaments.

To the New York City Bible Society, 75 Danish New Testaments, to be distributed by Elling Eielson, among the Norwegians in this country.

From the Minutes of the Board, Aug. 3, 1842.

Resolved. That the following notice be communicated with every appropriation made by the Board for domestic distribution:

The Board of the American and Foreign Bible Society, deeply impressed with a sense of the necessity of giving the greatest possible efficiency and extension to the benefactions of which the Society has made them the dispensers, recommend to the Auxiliaries to which they make appropriations, as a general rule, to sell, whenever practicable, for the whole or part of the original cost, the copies of the Scriptures which they distribute, in order that the money thence accruing may be employed in the purchase of other copies, and that those who thus receive the word of God may be disposed to set a higher value on that which they do not procure without expense. And it is furthermore requested of Auxiliaries that they communicate to us at as early a date as practicable, an account of sales, and gratuitous distribution, with such other particulars as may assist us in conducting the business of the Society, and in giving interest and usefulness in our annual Report.

IRA M. ALLEN, Gen. Agent.

RECEIPTS.

From August 4th to September 13th.

CONNECTICUT.

Essex Baptist ch. to constitute Deacons Reuben Post, Asa Parker, and Blinn Tyler, life members, per W. G. Miller, \$90.

Germany and Denmark.

A letter from Hamburg to a friend in the north of England, with a sight of which we have been favored, but which it would not be prudent to publish, excites fear that the Baptists in that city are not in the enjoyment of as much settled liberty as we supposed. A spirit of hostility against them is evidently in existence, and there is some reason to suppose that it was on the point of displaying itself in overt acts, when the recent public calamity took place and intercepted its course.

Just before the conflagration broke out, our brethren had hired a large warehouse for their religious services, their former place of meeting being

Orange, N. J., with cheering prospects. Will the friends of the Redeemer remember this feeble body in their prayers at the throne of grace!—*Ib.*

For the Christian Secretary.

BRO. BURR.—I think it will rejoice the hearts of Christians, who read the Secretary, to hear of the glorious results of the Second Advent Camp Meeting, which commenced at Chicopee, Mass., Aug. 25th, and closed Monday morning, Sept. 5th. The Great God blessed his people by his presence, showering down upon them the blessed influences of His Holy Spirit, and imparting unto them the joy of his salvation, and strengthening them in the hope of the glory of God. I never saw Christians more happy: it appeared as if they were actually filled with the Holy Spirit, and a spirit of prayer and supplication was poured out upon them, and while the ministers of the Gospel were pouring forth the naked truths of the word of God upon the great multitude that were assembled, and Christians were raising their prayers to the throne of grace, for salvation, the grace of God descended, and sinners were convicted of sin, of righteousness and judgment, and were prostrated before God and made to cry out aloud for pardoning mercy. Never did I see the power of God's grace more gloriously displayed upon the hearts of the children of men; sinners of all classes, the infidel, the sceptic, the Universalist, and people of all ages were prostrated in the dust, and multitudes were hopefully converted to God. It took some from the young, but more from the age of 20 to 35 years, as well as many very aged; some were over 70 years of age, and one man rose and said, he was 84 years old, and just now converted to God, and he remarked that he did not know that a man 84 years of age could be brought to feel himself to be like a babe. It was estimated that on week days, there was from three to five thousand people on the ground, and the last Sunday about nine thousand. In the afternoon of the day, the meeting was divided into two. It cannot be doubted, that there were less than four hundred converted to God during the series of the meetings, but it is difficult to ascertain just the number among such a multitude; in 24 hours from Sunday morning to Monday morning, there were one hundred hopeful conversions. Truly it was a Pentecostal meeting.

AARON CLAPP.

Christian Secretary.

HARTFORD, SEPTEMBER 23, 1842.

Notice.

A meeting of the Board of the Convention will be held during the meeting of the New Haven Association, which commences at New Haven, on Wednesday, Oct. 5th.

Hartford, Sept. 14, 1842. J. S. EATON, Sec.

Hartford Association.

The Fifty-Third Anniversary of the Hartford Association was held with the First church in Colebrook, on Wednesday and Thursday, the 14th and 15th inst. The introductory sermon was preached by Bro. Dwight Ives of Suffield, from Ps. 118: 25: "O Lord, I beseech thee, send now prosperity." Of the sermon we forbear to speak, as the Association requested a copy for publication in the Minutes, and we hope soon to see it entire, that all may read and be benefited by it. We only regret that it could not have been listened to by every member of our church in the Association. It was full of sound truth, and delivered with great feeling and energy. As it is to be published in the manner above named, we would suggest to the church, the propriety of increasing the amount they have forwarded for printing the Minutes, so that every family may be furnished with a copy. Let the pastor of each church, or some other person, collect, and forward one or two dollars to either of the clerks, or the editor of the Secretary, and a sufficient number can be printed to meet the demand.

The Association was called to order by Bro. G. Robins, when Bro. J. S. Eaton of Hartford, was chosen Moderator; Bro. E. Savage of Bristol, Clerk; Bro. W. Reid of Tariffville, Assistant Clerk; Bro. G. Robins of Hartford, Cor. Sec.; and Bro. J. W. Dimock, Hartford, Treasurer.

The letters from the churches spoke of union and general prosperity, and a few of precious revivals during the past year. The Bristol and Torrington churches were received into the Association.

The ordinary business was transacted with perfect unanimity, and great despatch, so that the time was devoted mostly to devotional exercises. Bro. Eaton preached on Wednesday afternoon, and Bro. Barnes of New Britain, in the evening. Meetings were held, also, in the evening in different parts of the town.

On Thursday morning an affectionate and urgent appeal was made in behalf of the Bible cause by Bro. R. Babcock of Poughkeepsie, N. Y., who presented the outlines of a plan for collecting funds, which we doubt not would greatly increase the contributions to all our benevolent societies if carried into operation.

With the exception of a few items of business, the remainder of the forenoon was spent in singing, exhortation, and prayer. The spirit of the Lord was evidently in the congregation. Though the weather was very unfavorable, yet the house was well filled, and we doubt not that all were constrained to say, "It is good to be here."

Three things struck the mind of the writer as especially prominent. 1st, A spirit of perfect harmony—a union of heart with heart, such as enabled a brother present to say with great propriety,—"It is easy to transact business when only one is to be consulted." All felt that they were "one in Christ Jesus." 2d, A lively interest in the welfare of the feeble churches. We shall be greatly disappointed if the meeting of the Association does not prove the beginning of good days with some of the small churches in Litchfield county. 3d, A deep sympathy with the cause of Christ at large. The missionary spirit seemed to warm every heart. All felt the necessity of possessing more of the "mighty affection." May God fan the zeal which we trust has been kindled by this interview.

Our account of the meetings would be incomplete were no mention made of the kindness and hospitality of the friends in Colebrook, by whom the delegates were entertained. Though greatly scattered, yet they did all that could be done to render our accommodations pleasant. May Heaven reward them a thousand fold—and may the beloved brother who ministers to them in holy things, see the desire of his heart in a glorious gathering of souls to the spiritual Israel.

Father Babcock, the former revered pastor of the church, was unable to attend the meetings through the infirmities of age and disease. It would have been grateful to the feelings of all present, could his venerable form have been seen moving among those who had come up to witness the fruit of his former toils. But God's ways are not as ours. To His gracious Providence we would commend our revered father in the ministry, praying that we may all imbibe his love for the truth, and be covered by his falling mantle.

A DELEGATE.

Remarks on Daniel vii. 9–14, 22, 26, 27.

"I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. And I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints possessed the kingdom. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

end of the world, Jesus Christ is the Judge, (Matt. xxv. 31, 32,) and he will dispense good or evil according to the deserts of those who stand before him: (verses 34–45.)

VI. After the final judgment is concluded, Jesus Christ gives up his mediatorial kingdom, and dominion over the nations as mediatorial king. (1 Cor. xv. 24–28.) But at this judgment he is commissioned to take a kingdom, and to reign with his saints over all people, nations, and lan-

guages, (verses 14, 22, 26, 27.)

These considerations show that this judgment is inflicted on certain kingdoms, preparatory to the ultimate division and triumph of Christianity on earth, and is, as to its character, entirely providential; while the final judgment is of all nations and all persons, good and bad, without exception, and is judicial in its nature. Hence they are wholly distinct, as to time, nature, purpose and end. It does not, therefore, furnish an argument in favor of a judgment to take place at the Second Advent; and every attempt to employ it for such a purpose, is futile and preter-

itious.

The Missionary Jubilee.

We are happy to find that special efforts in behalf of Foreign Missions have already commenced. The last Watchman contains an account of the doings of the First Baptist church in Providence, at a meeting recently held there. The church was addressed by Rev. Dr. Parsons in the morning, and by Drs. Wayland and Caswell at the Monthly Concert in the evening. The amount of contribution which followed was upwards of six hundred dollars, and means were put in operation which made the contri-
bution of this church alone, ONE THOUSAND DOL-
LARS. It is not to be expected that every church in the country will contribute an equal amount with the Providence church, but for few of them have equal means. But we do think that all the churches might contribute in proportion to their means, and by so doing, impel an impulse to the cause of Missions beyond anything hitherto known.

At the Centenary anniversary of Methodism in 1839, an extra effort was made, and about one hundred thousand dollars was subscribed for benevolent purposes. A sum equal to this might be raised by the Baptist churches on the present occasion if suitable means were put in operation. To the Pastors of the Baptist churches in Connecticut, we would once more repeat the notice of the Missionary Jubilee on the 1st Sabbath in October, hoping that an extra effort will be made on that occasion, and that liberal contribu-
tions from all parts of the State will be the result.

(Correspondence of the Secretary.)

GEO

THE CHRISTIAN SECRETARY.

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REVIEW.

and the impression generally made on the minds of those who assembled appeared to be salutary. Very few of the churches have been much revived during the past year. The number added to the Association, including some 22 or 23 churches, during the year, about 450. Of this number nearly 100 have been added to the colored church in Lexington, which contains at present more than 1000 members.

Many of the churches in the State have, within a few months past, been much revived and enlarged. In some sections, within a few miles compass, thousands have been hopefully converted and baptized on profession of faith. In many places interesting revivals are still in progress. I am informed that the temperance reformation has done much towards promoting attention to religion. Not a few after abandoning their cups, may be seen not only literally "clothed and in their right mind," but "sitting at the feet of Jesus." The progress of temperance has indeed "prepared the way of the Lord," and "made ready a people for our God."

A large portion of Kentucky, however, notwithstanding the 60,000 Baptists in the State, is still missionary ground. In some counties there is not a single Baptist minister, and, indeed, very few of any denomination. These facts were presented to the brethren of the Elkhorn Association by those who had surveyed the field, and the importance of going forth immediately and "possessing the land," was strongly urged. The general Association of churches throughout the State are sending forth their agents to see what can be done, and, if possible, to provide for the des-
E. T.

"Something New under the Sun."

From the last number of the "Universalist," a small paper devoted to the interests of the Universalists in Connecticut, we learn that a "State Missionary Society" was organized at their Convention recently held in this city. The specific objects of the Society are not stated—the editor assigning as a reason why he has not done so, that he "was careful, and troubled about many things," during, and especially at the close of the Convention, and was not present when the Society was organized. Whether he was "troubled" at the idea of a "Universalist Missionary Society," or from some other cause, we are not told. His mind, however, appears to be in doubt in regard to the measure, for he says, "Whether it was a judicious step which was taken by the friends present at Hartford, to resolve themselves into a State Missionary Society, remains to be seen by the future action of that body." That it is "a new thing," is an undoubted fact, and the editor was well aware of this, when he told his readers that it was "really something new under the sun."

Selected Summary.

Governor Doty, of Wisconsin, has issued his proclamation for an election to be held on the 26th inst., by which the people are to determine whether they will form themselves into a State or not.

A package of \$800 it is said has been recovered from the ill-fated Lexington.

RED CEDAR. If the lining of drawers, in which clothes are kept, is made of pencil cedar, no moths or other destructive insects will get into them.—This wood is cheaper than wainscot or mahogany, and gives an agreeable perfume to the clothes.—*New Genesee Farmer.*

She who makes her husband and children happy; who reclaims the one from vice and trains up the other to virtue, is a much greater character than ladies described in romances, whose only occupation is to murder mankind, with shafts from the quiver of their eyes.—*Goldsmith.*

Those who outlive their incomes by splendor in dress and equipage, resemble a town on fire, which shines by that which destroys it.

THE PRIZE FIGHT.—Warrants have been issued by the Mayor and the Coroner, for the arrest of a large number of persons known to have been concerned in the fight, and officers have been despatched in different directions for their arrest.

We learn that intelligence was accidentally given this morning, by a person familiar to all the preliminaries of the fight, and who was doubtless upon the ground as a partisan to one of the fighters, that the purse fought for was three hundred dollars a side; bets had also been made to a large amount on McCoy's winning. That McCoy had been under the training of lawyer Edwin Wright, who had been sparing with Tom McCoy, the latter having been living at Hoboken during the last six weeks, preparing for the fight! That McCoy, escorted by lawyer Wright, and Jim Sandford, embarked on board the Saratoga at Hoboken, for the battle ground. On stepping on the deck of the boat, McCoy requested his escort to carry the gang planks, as he was then, as they might want them to make his box, as he was determined to win the fight or die.—*Eve. Post.*

The SUNSHINE OF THE HEART.—It was once said of a beautiful woman, that from her childhood she had ever spoke smilingly; as if the heart poured joy from the congregation. We think highly of the plan, and hope it will be prosecuted with great success. We may say more on the subject hereafter.

Prize Fighting.

A most brutal and revolting fight took place one day last week, between an Englishman named Lilly and an Irishman named McCoy, which resulted in the death of the latter on the spot. The fight came off in Westchester county, some twenty miles above New York, on the banks of the Hudson River. The particulars of this fighting match were known publicly beforehand, and no less than six steamboats filled with passengers left the city for the scene of contest. The fight lasted two hours and forty minutes, and was witnessed by some two thousand spectators. After this fiendish business had been continued for more than two hours, and McCoy had become weak from loss of blood, his eyes closed by the blows of his antagonist, and he could only rise to be immediately knocked down again, the backers of Lilly were crying out, "hit him in the head, finish him," &c.—the hope of winning a few dollars fairly converting them into demons. The fight continued till McCoy fell and was carried senseless from the ring, and in a few moments expired. The murderer and his seconds made their escape on board a steamboat bound up the North river, and the mangled corpse of McCoy was carried back to the city to break the heart of an aged mother, dependant on him for a support. The Coroner held an inquest upon the body, and a post mortem examination was made by Drs. McComb and Hosack, who testified that in their opinion the death was produced by suffocation, caused by the infiltration of blood into the cells of the lungs, being the result of violence. The head and face were dreadfully bruised, the nose flattened on the face, the bones on the left side of the nose broken, and the cartilages separated from the bones, and a quantity of blood formed in the air vessels of the lungs. It appeared from the evidence before the jury of inquest that this horrid affair was the result of a bet between two fiends who could stand by and see a human being murdered by inches, rather than lose the stake.

The New York American says, that no less than five more of these affairs are in the course of preparation, all

to come off in the course of a few weeks. For the credit of the city of New York, however, we are glad to say that prompt measures have been adopted by the city authorities to arrest their progress. Rewards have been offered, and several persons implicated in the murder of McCoy have been arrested. This, together with the horrid death of young McCoy, may put a stop to this business at present, but it will be revived again, unless the friends of good order adopt the most energetic measures to banish this baneful custom of the profigate and degraded population of Europe from the land.

MELANCHOLY ACCIDENT.—A sudden gloom was spread over our city on Saturday afternoon last, by the death of two young gentlemen who were accidentally drowned under Ward's dam, just below the stone bridge. Their names were Thomas S. Williams, 2d, and Andrew Tweddle. Mr. Williams was a nephew of Mr. Chief Justice Williams, in whose office he had completed his studies, and had just been admitted to the bar. Mr. Tweddle was a young gentleman of the first respectability, recently from Scotland, and was employed as book keeper in the Farmers and Mechanics Bank. They had taken a boat for the purpose of recreation, and had rowed Mill river as far as the dam, when, by venturing too near the falls, the boat was suddenly upset, and both were drowned. The body of Mr. Williams was taken out of the water within fifteen or twenty minutes, and the other in about two hours. All attempts at resuscitation proved unavailing.

The PASTOR of the Bloomfield church requests us to say, that the reason why that church was not represented in council at the ordination of the Rev. Mr. Raymond, was in consequence of the letter of invitation not reaching them in season.

A SUBSCRIBER WORTH HAVING.—An old pensioner called at our office a few days since, to pay his subscription for the Secretary. He told us "that he always made it a rule to pay for his paper in advance, and he did not mean to have the printer lose any thing by him." He had come into the city that day on foot, a distance of twenty-one miles, and calculated to return part of his way home that evening. He said he walked six miles to and from the Post Office every week to get his paper, and that he should continue to do so as long as he was able. He is now 79 years of age, and is still able to go into the field and perform a regular day's work at reaping, &c. He has been a regular member of the Baptist church for half a century. If all our subscribers were as prompt as this venerable man, we should not be under the unpleasant necessity of reminding some of them, occasionally, that they were two or three years behind in their subscriptions,—nor should we feel the want of our honest dues so much as we do at the present moment.

A PROTESTANT METHODIST CHURCH was organized in this city a few days since, consisting of some twelve or fifteen members. We understand that measures are in progress to secure a stated preacher.

The Great Western took out the new Treaty, and she brings the first intelligence in return. The Liverpool Chronicle remarks, that "upon the whole Lord Ashburton has ably and efficiently discharged his duty, and more than realized the expectations which his embassy held out. All the bad blood which the constant discussion and agitation of the points in dispute between the two countries produced, has been formed between Great Britain and her 'magnificent daughter of the West,' which will endure, it is to be hoped, for ages."

The Queen and Prince Albert were on a visit to Scotland. They embarked at Leith, on board the Royal George yacht, and accompanied by five steamships of war, and other national vessels, set sail for Edinburgh. The squadron had not arrived in sight of that port on the 1st inst., at which date all Edinburgh was on the lookout for the royal corteges. The papers are filled with details of the ceremony of the Queen's leaving Windsor, and other incidents of her journey.

The Great Western is to be withdrawn when she has performed all the voyages advertised. It is reported that the concern has been anything but a flourishing one, and at the present time is indebted in a sum amounting to nearly £10,000. Of this £15,000 is owing to their bankers.

The Archbishop of Canterbury was lying dangerously ill, but was rather better at the last accounts.

The American Minister, Edward Everett, had gone to Paris.

The company of Royal Sappers and Miners have returned from the Niger Expedition—so many of them as have escaped with their lives. The project for the continuance of the expedition has been abandoned, owing to the impossibility of achieving the desired purpose, the extinction of the slave trade, &c., without cruel sacrifice of European life.

An earthquake has been felt at Bangor, North Wales. Mr. Dickins has announced a new work to be published in October, called 'American Notes.'

Longman, the great book seller of Paternoster Row, is dead.

The crops are in a good state, notwithstanding a severe drought. It has been succeeded by fine rains.

TEXAS.—An extraordinary degree of apathy prevails generally. The army is disbanded and most of the volunteers will return to the United States. They complain bitterly of the treatment they received from the Executive. His conduct with regard to them was strange and unequal, to say the least of it. Jeremiah Clemens, a member of the Alabama Legislature, went to Texas in the spring as captain of a company of North Alabama "emigrants." He has returned and written a most severe letter to President Houston, in reference to the neglect and ill-treatment which the volunteers have received from the Texan Executive.—*Cor. Mobile Register.*

Three young men of Plymouth, Mass., were out in a small schooner, bound to Truro, on Sunday, the 29th ult., and when about five miles from the Gurnet, the schooner was struck by lightning, and one of the young men, Winslow Winchester, was instantly killed. The other two men were stunned by the shock, but soon recovered to find their companion lifeless on the deck.

PHENOMENON.—At the corner of Church and Chambers streets is a horse-chestnut tree in full bloom, for the second time this season.—*Jour. of Com.*

NEW SETTLEMENTS IN MASSACHUSETTS.—A society called the "Fraternal Community" has been formed within a year or two in the town of Milford. The principles by which this novel association is to be conducted, are much like those of the Shakers. The property of all the members is thrown into a common stock; all are to live in common, and labor for the increase of the common means of subsistence. They have purchased land, and are building houses, mills, machine-shops, &c. This settlement they call "Hopewell," or "Fraternal Community."

Weas Roxbury has a similar settlement, which purposes the same general end, but is composed of persons of a high order of mind. A letter from one of the members of this society says, "these attempts after a perfect Society are plainly the most important things now doing. All other philanthropic effort is fragmentary and superficial, as it would destroy a tree by cutting off here and there a branch."

Yes, and so are these movements, "fragmentary and superficial." The attempt to reform society by withdrawing from it here and there a visionary fanatic, and shutting him up in a visionary community, must be less successful than the attempt to destroy a tree by cutting off here and there a branch. If the persons withdrawing are bad members of community, their withdrawal may be, in a certain sense, reformatory; but if they are valuable members of society, their absence would rather retard reformation. There is, however, but one association in this world that can avail anything in producing radical reforms in the hearts of men, and that is the church of God.—*Christian Witness.*

It was a fine and true remark, that "they who will abandon a friend for one error, know but little of the human character, and prove that their hearts are as cold as their judgments are weak."

An apple has been shown to the editor of the Buffalo Commercial, which measures fifteen and a half inches in circumference, and weighs 1 pound 9 ounces.

Alabama has met the interest on her State debt promptly.

THE COTTON CROP.—The annual statement of the Shipping List, makes the crop for the last year, 1,465,249.

Exported to England, 935,631 bales.

Exported to France, 308,129 "

Exported to other places, 51,023 "

Home consumption, 277,850 "

Correspondence of the Jour. of Commerce.

ALBANY, Thursday evening.

During the entire of this day we have had rumors of a dreadful accident at Keeseville, by the breaking of the Arch Bridge over the Ausable, by which several lives were lost.

The number was put by some as high as 80. By the Burlington mail, due here at 3:12 P. M., I find the following endorsement on the way-bill. The stage left Burlington at 10 A. M. yesterday. You will perceive that there is no

date given to the first stage, to attend his brother's funeral, who was killed by the falling of the Arch Bridge at Keeseville, with from 20 to 30 men."

I have not heard what caused the carrying away of the bridge. Some say a freshet in the river, others that it broke down by a crowd collected to witness a militia training—others, that it was by the collection of a crowd to secure a deranged person, the same cause which led to the breaking of the drawbridge in the State-at-bride in this city.

APPROPRIATIONS.—The appropriations made by Congress during the late session, are as follows:

Civil and Diplomatic List, \$3,563,993 53

Army, 6,405,280 36

Navy, 6,774,405 42

Fortifications, 278,000 00

Pensions, 170,776 00

Indian Department, Treaties, &c., 1,300,077 47

Private Bills, House of Reps., 37,585 00

Private Bills, Senate, 62,773 03

824,952,190 82

THE MORMON PROPHET.—The Illinois State Register, of the 26th ult., contains the following information: "Joe Smith, the Mormon Prophet, has recently received an important revelation, which requires him to be in England in a short time. It is rumored that he has already departed for Washington, where he is required to perform a great miracle."

GREAT OX.—The Empire Ox, raised in Syracuse, N. Y. by P. N. Rust, is the largest ever known in the United States, and weighs 6,100 pounds.

The New York American says, that no less than five more of these affairs are in the course of preparation, all

From the N. Y. Tribune.

Foreign News.

ARRIVAL OF THE GREAT WESTERN.

By the steamer Great Western, which left Bristol on the 3d inst. and reached this city on Saturday evening, we have papers to her day of sailing.

The most important intelligence which she brings is that the insurrection in the manufacturing and mining districts, having spent its violence, was subsiding, and the restoration of tranquility was becoming general; though in many of the manufacturing towns the workmen still remained out, yet the quarrel had become one only between masters and men; not partaking in the least degree of a national character. The cry of the mob was "more wages," and it is supposed, six or seven more. Among the number are the sons of Martin Pope, and Richard Peabody, a Mr. Miller, who was in the employ of Mr. Huribut, two from Clintonville, and others, the names I do not remember. The water is higher than it has been in nearly two years.

Yours, &c.

MELANCHOLY ACCIDENT.—Yesterday afternoon, about 3 o'clock, as the schooner Muscle, Capt. Stannard, from New Haven for Albany, was passing up the Hudson river, when about 15 miles above the city, she was upon a sandbank.

The schooner had an inquest on board the steamboat, and brought to this city; the infant's body was not found. The coroner held an inquest on the steamboat at the foot of Barclay street, on the body of Mrs. B., and the verdict was, accidentally drowned. The body of the deceased will be kept in the dead house, by order of the coroner, until removed by her friends in New Haven.—*Tribune.*

The Treasurer of the Board of Foreign Missions,

has received fifteen dollars and a valuable piece of plate—the joint contribution of a gentleman, his wife and daughter of P. M. It is hoped that the Superintendent will comply with the 12th vote of the last annual meeting. (See the Minutes.)

T. C. TRASDALE, Pastor.

New Haven, Sept. 13, 1842.

Notice.—The Third Anniversary of the Sabbath School Convention of the New London Baptist Association, will be held at the meeting house of the Central Baptist Church, where will be a Committee who will assign their places of entertainment. By order of the Committee,

AVAY BROWLER, Chairman of Committee.

Norwich, Sept. 16, 1842.

New Haven Association.

Persons attending the approaching anniversary of this body, are requested to call at the Lecture Room of the First Baptist Church on their arrival in the city, in order that places may be assigned them during their sojourn amongst us. We shall be happy to see our brethren from abroad on this occasion; and we trust they will come to us "in the fullness of the blessing of the gospel of Christ."

T. C. TRASDALE, Pastor.

THE CHRISTIAN SECRETARY.

Poetry.

Extract from a Poem by ANDREW SPRAGUE LOVELL, delivered before the Literary Societies of Brown University, Sept. 1842.

Would man but heed those lessons of the skies
Which heaven-instructed nature sweetly gives,

And which above, in yonder fields of light,

Seraphic Spirits practice for their bliss,

O, would not earth Elysium transcend,

And fabled Temps wrapped in shadows lie:

The world would be the "Paradise Regained,"

And he, an angel pillow'd on its flowers.

Why should the Fountain in the human heart,

The Fount of holy, heavenly love, whose streams,

Pure as the winds of heaven that fan the face

Of nature, and as free as they, should flow

In bounty forth, to bless each kindred soul,

O, why should that blest Fount imposed be

By rancorous hatred, and its sacred streams

Emberited by the spirit of revenge?

Was not man made to love? The child of heaven,

The youngest born, the favorite beloved,

Holds he not kindred with the sons of light,

Like them of immortality the heir?

Are not his hopes and aspirations all,

Like them to stand upon immortal ground,

And mingle in eternal brotherhood?

With eye ambitious does not he look up,

And cast the period when their high abode

Shall be acknowledged his perpetual home?

Does not the spirit struggle with the fate

That holds it earthward, and its pinions raise,

To mount aloft and tread its native skies,

And feel and breathe an atmosphere of love?

If such be man, if his high hopes be such,

And if so glorious be his destiny,

How can he hate his brother? why indulge

In pride and envy, in contempt and scorn,

And wield the sceptre of oppressive rule?

These are not nature's teachings. He is false

To her, and her instructions too, who dares

Ascribe to either principles so vile.

Nor is it just, the ground to change, and call

It human nature. Nature, it is not,

Nor is it human; can it then be both?

If man, as granted, be of Nature's works,

And she such principles repudiate,

Then must we trace them to another cause.

There reigns exultant in the human breast,

An unclean spirit, teaching man to err.

It is the same that in plurality

Possessed the Jewish Magdalene of old;

Nor will the wretched empire be regained,

And holy love her lost dominion hold,

Till Nature's Teacher exercise his heart.

I Grieve Not.

I grieve not that my lot was cast
In poverty and tears—
Where cheerless at November's blast
Lingered my early years :

That not a word or look of love,
Gave sunshine to my path—
Or single heart did ever prove
Kind to the child of wrath.

'Twas Heaven in wisdom thus designed
The Pilgrim's wayward lot—
And long as reason sways the mind,
My heart shall murmur not.

Miscellaneous.

From the Christian Review.
Christian Doctrine the Sole Basis of Christian
Morality.

2. We ask the reader's attention, also, to the adjustment of the morality of the gospel to its doctrines, as parts of the same whole. The coats and fluids of the eye are not more nicely adjusted to light, nor the frame-work of the ear to sounds, nor member to member in animal bodies, than the several graces and virtues of the Christian character are to the respective features of doctrinal truth. And as well might seeing exist without light, as for a man to be a very good Christian, after losing his hold upon the faith once delivered to the saints.

Supreme love to God and equal love to man, or that attitude of the human will wherein all its exercises coincide with the will of God, so far and fast as it is unfolded to the mind's view, constitutes the essence of all Christian morality. "This is my commandment," says our Saviour, "that ye love one another, as I have loved you;" which means, that as he loved us unto the death, so we are to hold ourselves in readiness to die for mankind, when the greatest good shall require it. Our love to God must manifest itself, as did that of our Saviour, by doing always those things that please him, or by doing not our own will, but the will of Him that sent us to do his work. This is virtue, this is peace, this is heaven, to lose one's little self in the radiant glory that beams from the infinite throne, as the mote is lost amid the sunbeams in which it floats. "Whoso keepeth his word, in him verily, is the love of God perfected; hereby we know that we are in him." To keep God's word is to make the revelation which he has made of his will the sole measure of our own; so that we can say in every thing, "Not my will, but thine be done." There infinite sweetness in thus losing ourselves in God, in having our eye single to his glory in all things, so as to fill our whole being with the illuminations of heaven, and in being able to say, in the language of ancient piety, "I have set the Lord always before my face; he is on my right hand, that I shall not be moved."

The manifestations of this exalted love must of course be different in us, from what they are in beings who never have sinned. Self-abasement arising from a sense of having deviated from so good a law, is indispensable to our restoration to it as a rule of life, or to complete our idea of Christian morality. Does not our Saviour teach us, that the moral elevation, at which he aims, is to be attained by the humbling process of repentance, confession, and self-abhorrence? Are not those parts of the Bible, which contain the devotional language of holy men, crowded with expressions of self-condemnation? Do they not cry out, in view of the total wreck of their moral nature, "O wretched man that I am, who shall deliver me from the body of this death?" "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts!" Are not sentiments like

these involved in the repentance which John preached, with which Jesus began his ministry, and to which the apostles pressed the consciences of all men, from the opening of the Spirit's dispensation, till they sealed the doctrine with their martyred blood? Are they not, in the revival of a sinner from spiritual death, what the first convulsive movements of a drowned man are, in the process of his resurrection; the first painful throes of returning life; the nucleus collecting to itself all the subsequent adornments of spiritual animation; the starting point of those excellencies with which Christianity invests its subjects that they may be on earth living epistles of the moral purity and elevation of its divine Author; a colony on these barbarous shores to extend the manners and exalted civilization of highest heaven? Shall we not look in vain for the morality of the gospel, therefore, where these sentiments of contrition and self-abhorrence have never been experienced?

All this admitted, and we see not how any should fail to acknowledge the adjustment of Christian morality to the doctrine of total moral depravity, as parts of the same perfect whole. Could such a nucleus of reform spring from less sanguine views of human guilt? As soon as sinners indulge the opinion, that their guilt will admit of palliations, and that they are not totally vile and unclean, but have a spark of inherent goodness that entitles them to the gracious regards of their Maker, just so soon all their tendencies to the self-abasement, necessary to their return to the holy law as their rule of life, will vanish, and they will become mere formalists, or the avowed enemies of all religion. The entireness of our depravity consists not in the extinguishment of everything in itself good from our characters, but in the principle at the basis of the whole. The principle of the divine law is perfect love, as consisting in the coincidence of our wills with the will of God in everything; and the magnitude of our sin is to be measured by the extent of our deviation from this rule. What we call our virtue, so far as it springs not from this attitude of our wills, or so far as it is practised without reference to the glory of God as the supreme good, requires to be abhorred and repented of in dust and ashes. Did this truth come distinctly to our view, how should we be slain by it, as Paul says he was by the law! How should we come before our Maker, in the language of Job, "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth."

The gospel plan of urging upon us the contrast of what we are with what we ought to be, and to convict us of our guiltiness, in the manner of Peter, when he charged his Jerusalem auditors with crucifying the Lord of glory, has reason and philosophy in it. Nature itself teaches that the way to turn a child from a wrong into which he has fallen, is to urge upon his attention the enormity of it, the filial ingratitude which it involves, the pernicious consequences in which it must issue, and the reasonableness of the command of which it is a violation. Till you can make him sensible of the wrong, what hope is there of reclaiming him? In like manner, our restoration to the law as the standard of "absolute, pure morality," can only be effected by means of the doctrine of our total moral debasement, in having set up a standard in opposition to it, and in having placed our own personal gratification, instead of the divine glory, as the supreme end in all things. A reformation of life, that does not begin with an intelligent conviction of the truth of this doctrine, is a mere change in the symptoms of our moral disease, and not a breaking up of it from its foundations. It is a repentance that needeth to be repented of.

We see not, also, how the character of Christ should wield such a magic power over those who are distinguished for the excellencies of Christianity, if he were regarded anything less than God manifest in the flesh. Did the world ever witness such instances of self-sacrifice for the good of others, as were evinced by the early propagators of the gospel? Though from the lower walks of life, and untrained to generous sentiments or magnanimous deeds, they rose to a sublimity of courage and intrepidity, above all heroic greatness, above all valorous achievements. The feeblest of them, though of the softer sex, in whom timidity, from being an instinct, has come to be regarded as an ornament, could boldly meet death in a den of vipers, on the arena of the amphitheatre in a contest with wild beasts, amid the barbarous clappings of exulting thousands, and in the worst form that infernal ingenuity could invent; all, not like other heroes, to encircle their names with a halo of glory, but in furtherance of the great designs of love to man, and that, by all means, they might save some. Painting, poetry and imagination are too feeble in their promptings to reach the reality of sober history on a theme like this. The benevolence, the forbearance, the zeal, the immortal hope, and the various graces which enter into the morality of those who caught their inspiration from the Lord Jesus, convert cowardice into courage, weakness into strength, apathy into ardor, holy and unquenchable hatred into love, parsimony into charity, and thus transport the nature of man above and beyond itself. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them and rose again."

Are such features of Christian morality as these, therefore, adjusted to any other view of Christ, than as God manifest in the flesh, or as the true God and eternal life? What, but a feeling of such forms of virtue? Christ to the apostles was the broad sun, covering the whole hemisphere of thought and emotion. All this and more also, was he to Luther, and Knox, and Whitefield, and Howard, and Brainard and Martyn, and to the whole phalanx of those who shine in the constellation of worthies, whether ancient or modern. The sentiment which burned in them towards the Son of God, is expressed in no exaggerated terms by the poet, when he sang :

"Thou, my all! My theme! my inspiration! and my crown!
My strength in age! my rise in low estate!
My soul's ambition, pleasure, wealth; my world!
My light in darkness! and my life in death!
My boat through time! bethrough eternity!
Eternity! too short to speak thy praise!
Or fathom thy profound of love to man!
To men of men the master, even to me;
My sacrifice! my God! what things are these?"

What, therefore, must be the effect of losing sight of the proper duty of our Lord Jesus Christ?

Would not the strong influence under which these distinguished excellencies spring up, cease, as soon as the convert began to esteem him less than God, and to offer him measured praises? Could less potent beams produce virtues of this luxuriant growth? Did admiration of any other name ever effect upon character the same brilliant results? Did it ever transform the besotted pagan into a prodigy of excellence? Did it ever inspire young and old, male and female, the ignorant and the learned, with an ardor of love to mankind, that shrinks not from the immolation of property, reputation and life, upon the altar of the world's happiness? Yea, could we hope for future generations of Pauls, of Luthers, of Whitefields, and of Howards, if the divinity of Christ were blotted from the faith of the church?

The great principle on which God acts, in bringing men to his law as their standard of character, is that of developing in their minds the true idea of his own being and attributes. Himself, the sole fountain and source of goodness to a vast universe, where could motives of such force be found to overcome that selfishness which is the essence of our sin, as in his own munificent example? What could be more efficient in compelling us to live for the supreme good, than witnessing the bliss that ensues to God and holy beings from their devotion to it? What more likely to impress us with the odiousness of sin, than to see God's abhorrence of it? It is an object, therefore, which God keeps undeviatingly in view, throughout the pages of his word, to put us to us as the Creator of all things and the possessor of heaven and earth, in opposition to the local divinities, which have been the objects of worship with the most of mankind. His indignation against sin he evinces by the circumstantial record of the first transgression, and the consequent woes in which it involved the whole race of man for time and eternity. He revealed himself as the living God, in contrariety to the dead gods of the nations; and as the I AM THAT I AM, or the self-existent, thus appearing to Moses, through whom he established a form of government to be administered over a particular nation, to whom he addressed his legislative decrees according to a fixed arrangement for communicating his will. And that article of the theocracy, by which it was made a treasonable crime, to be punished with death, for that people to worship or even make mention of another God, together with its repeated violations, their punishment, the denunciations of prophets against them as a stiff-necked and rebellious nation; and, indeed, their whole history as contained in the Old Testament, all tended to the great end of developing in the mind of man the true idea of God. But the work was not complete, till the Son, as the brightness of the Father's glory and express image of his person, appeared and unfolded God to our view in his character of infinite love. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."

How, therefore, can false views of the doctrines, involved by the divine being and attributes, fail of impairing the integrity of Christian morals? This is manifestly impossible, even according to Mr. Parker's own definition of them, as consisting in supreme love to God. Supreme love to what God? To a god of our own imagination?—or to the living and true God, as his character and government are sketched in the pages of his holy word? Supreme devotion to our conception of God, whether true or false, cannot constitute the primary element of Christian morals. For all experience teaches, that the greater the deviation the worse the character, provided our ideas of God accord not with the truth. The malignant fanaticism with which Mohammed inspired his followers, so far from being a realization of pure Christian morality, was like the sirocco of his native deserts, carrying with it a blighting curse so far as it extended its sway. The inquisitor, also, called his office holy, because he deemed himself acting in behalf of a god, who required him to perpetrate deeds of cruelty too horrible to be conceived. And so transcendent were his ideas of devotion to God, over all the other tendencies of his nature, that he could carry his innocent victim through the protracted tortures of the rack, and hand him over to the torments of hell-fire and damned spirits, without calling up a single emotion of humanity or tenderness, or leading him to drop a tear at the misery he was creating. How, therefore, can it be deemed unimportant to morals, that a man should embrace correct doctrines concerning the being and attributes of God? Every thing genial in the religious sentiments, and every thing bland and benevolent in human conduct, came from true and not false views of the character and government of God. And never was error more radical, or more contradictory to the facts of human nature, than that the Christian morals have no necessary dependence upon the Christian doctrines. It is an error that would make the Scripture revelation a useless thing, and that would throw us back upon the darkness of substantial heathenism.

[Concluded next week.]

As GOOD AS IF IT WERE AESOP.—The Nantucket Islander says the following story was lately told by a reformed imbecile, as an apology for much of the folly of drunkards:—"A mouse ranging about a brewery, happening to fall into one of the vats of beer was in immediate danger of drowning, and appealed to a cat to help him out. The cat replied, 'It is a foolish request, for as soon as I get you out, I shall eat you.' The mouse pitifully replied, that the fare would be better than to be drowned in beer. The cat lifted him out, but the fumes of beer caused her to sneeze; the mouse took refuge in his hole. The cat called to the mouse to come out—"You rascal, did you not promise that I should eat you?" "Ah," replied the mouse, "but you know that I was in liquor at that time."

The manner in which the apostle connects the declaration, asserting the perpetual efficacy of the Redeemer's blood, with his statements as to fellowship with God, discloses one of the most gracious provisions of the covenant of mercy.—Although "God is light in whom there is no darkness at all," he does not, by one act of oblivion, wipe away our iniquity, and then place us beyond the possibility of sinning. No; for wise and holy ends, he continues us in a state of constant strife with sin; "for there is no man that doeth good, and sinneth not, and in all things we come

short of his glory." Yet, in this state, we have communion with God. But never forget the connection of this fellowship with the blood of Christ. God has opened a fountain for sin and uncleanness, and every approach we make to God must be by this fountain; there only can we wash and be clean. The seat of fellowship, and the opened fountain stand side by side. And thus we verify the testimony of the apostle, "Truly our fellowship is with the Father, and with his Son Jesus Christ."—Rev. R. Littler.

But think as we may, we shall never take the world by storm. Times and circumstances require different modes of action, and render that quite inexpedient at one time, which would be perfectly proper at another. And he that does not study times, places, persons and circumstances in his operations, but always pushes all things in the most ultra and radical manner, will find himself often in hot water, and much of his usefulness destroyed. Truth and duty may and ought never to be surrendered; and let it be ever settled that an expedient course never requires such surrenders.—Chr. Her.

Missionary Efforts in Ireland.—Of the 1752 pupils in the Baptist schools in Ireland, about 1600 are the children of Irish Catholics. The Society which sustains these schools, and at sometimes maintains preachers and readers in different parts of the Island, is in debt to the amount of nearly \$3,500. This Society was founded by Joseph Ivamy.

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